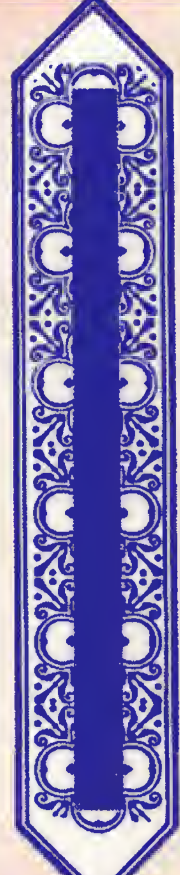


الأصول الثلاثة

باللغة الإنجليزية

تاليف
شيخ الإسلام محمد بن سليمان التميمي
رحمه الله

ترجمة
محمود مراد



التاريخ ١٤١٧/٧هـ





We seek the help of Allah, and ask Him to bless and praise our Prophet Muhammad, his household, and companions.

Q- What are the Fundamentals that every Muslim must learn?

A- 1) Knowledge, that is, knowing Allah, His Prophet, and the religion of Islam with its textual proofs.

2) Application of this knowledge.[1]

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[1] It is very important to understand the meaning of "application" in this context, particularly with regards to knowing Allah. It means, first, that Allah alone is worthy of being loved and worshipped. Second, He is the only Creator upon Whom all creatures depend for their means of subsistence. Third, the Divine Attributes and beautiful names of Allah can never be applied to His creatures. Application also means that Allah, the Exalted, is far removed from every imperfection, and there is none

3) Preaching knowledge
4) Enduring with patience whatever such application and preaching may entail.[2]

Q-What is the textual proof of the above fundamentals?

A- The words of Allah:

﴿ والعصر. إن الإنسان لفي خسر. إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر﴾ سورة العصر. (١-٣)

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like Him. "Application of knowing the Messenger of Allah means loving and revering him more than any other human being, and observing his Sunnah, and making sure that it takes precedence over men's opinions in all cases. [M.M.]

[2] One must endure with patience everything, while observing all the acts of worship, refrain from all acts of disobedience, and resist whims and perverted desires. Calamities and misfortunes must also be faced with patience [M.M.]

(I swear) By the time.[1] Surely, man is in (a state of) loss, Except those who believe and do good deeds, and exhort one another to accept the truth, and who exhort one another to endure (the consequences thereof with) patience.[2]

Q- What were Imam ash-Shafi'ee's comments on this surah?

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[1] This is an oath made by Allah stressing that only those who believe and do good deeds will prosper. It also constitutes proof of the four fundamentals stated above: 1) His words "those who believe" refer to knowledge; "do good deeds" refers to application, and "...exhort one another to accept the truth" refers to preaching. And "endure with patience" refers to consequences of preaching and proclaiming the truth. [M.M.]

[2] Surah # 103.

A- He said: "Were this to be the only surah Allah had sent down to His slaves, it would have been enough for them."[3]

Q-Should application precede knowledge, or vice versa?[4]

A- Knowledge must precede both application and deeds, as signified by the words of Allah:

﴿ فاعلم أنه لاإله إلا الله واستغفر لذنبك وللمؤمنين والمؤمنات ﴾

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[3] Ibn Katheer cited a similar quotation by ash-Shafiee in his comment on the above surah. "If people consider the meaning of this surah, it would be enough for them." Ibn Katheer explained on Ash-Shafiee's statement by saying: "because it contains the central elements of virtue." [M.M.]

[4] This means that one must acquire religious knowledge first before making statements, or even before performing any religious function. For instance, one must know how to pray before he prays. So knowledge must come before deeds and utterances. [M.M.]

And know there is no God but Allah, and seek forgiveness for your sins, and for the believers.[1]

Imam al-Bukhari commented on the above verse, saying:

Thus Allah opened the verse with the command of acquiring knowledge and followed it with the command of application.[2]

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[1] Surah # 47.19

[2] To give an example, on cannot pray before learning how to pray. There are many Muslim countries in which Allah's laws are not applied. Some Islamic parties, however, believe that if the existing government is toppled by a coup d'état, or the head of state is assassinated, the laws of Allah can be applied overnight. This is proven to be sheer wishful thinking. In order to establish a true Islamic state, the subjects of the respective government must first be prepared to accept the Islamic state, internally as well as externally. The best example we have is the Messenger of Allah, peace be upon him.

Q-What are the three facts that must be learned and observed?

A- Allah has created us and supplied us with our means of subsistence, and He has not neglected us. He sent us a Messenger. Whoever obeys the Messenger, peace be upon him, shall be admitted to Jannah, and whoever disobeys him shall enter Hell-Fire.

Q- What is the proof of the above?
A- The words of Allah:

He did not establish the Islamic polity before he himself immigrated to Madinah. He first made sure the grass-roots were saturated with the correct *aqeedah*. Only then he moved on to Madinah. The arrival of the Messenger of Allagh to Madinah marks the birth of the Islamic polity. This fact may be realized by observing that the verses revealed in Makkah deal with the creeds, and tenets of *tawheed*, or monotheism, whereas the Madinan verses deal with acts of worship and transaction, i.e., application. [M.M.]

﴿إنا أرسلنا إليكم رسولاً شاهداً عليكم كما أرسلنا إلى فرعون رسولا. فعصى فرعون الرسول فأخذنه أخذاً وبيلاً﴾

We surely have sent you a Messenger who is a witness over you as We had sent Fir'awn (Pharaoh) a Messenger.[1] But, Fir'awn disobeyed the Messenger, so We punished him severely.[2]

Allah does not permit anyone to be worshipped besides Him, neither an angel near to Him, nor a commissioned Prophet.

Q-What is the textual proof of the above?

A- The words of Allah:

﴿وأن المساجد لله فلا تدعوا مع الله أحدا﴾

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[1] Musa was the Messenger whom Allah sent to Fir'awn. [M.M.]

[2] Surah #74. 15,16

And the places of worship[3] belong to Allah. Therefore worship none beside Allah.[4]

Whoever obeys the Messenger, peace be upon Him, and believes in the Oneness of Allah is not allowed to befriend those who oppose Allah and His Messenger, peace be upon him, even if they are the closest of his kin.

Q- What is the textual proof of the above?

A-The words of Allah

﴿ لا تجد قوماً يؤمنون بالله واليوم الآخر يوادون من حاد الله ورسوله ولو كانوا آباءهم أو أبناءهم أو إخوانهم أو عشيرتهم أولئك كتب في قلوبهم الإيمان وأيدهم بروح منه . ﴾

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3 "Places of worship" in this context, such as mosques, churches, or synagogues applies to those assigned for the people who received Divine Scriptures. Allah knows best. [M.M.]

4 Surah # 72.18

You shall not find any people who believe in Allah and the Final Day loving those who oppose Allah and His Messenger, even if they are their fathers of their sons or their brothers or their tribe. Those are the ones in whose hearts Allah has installed *iman* (faith) and whom He supports with His strength.[1]

Q- What is the *Hanifiyyah*[2] of the religion of Ibrahim?

A- *Hanifiyyah* is to devote sincerely all acts of worship to Allah alone. This is what Allah has enjoined on all people, and for this reason He has created them.

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[1] Surah # 58.22

[2] *Hanifiyyah*, linguistically speaking, is inclining from any false religion to the true religion, al-Islam, and remaining firmly therein.[M.M.]

Q- What is the proof of the above?
A- The words of Allah:

﴿وما خلقت الجن والإنس إلا ليعبدون﴾

I have created the jinn and the men only that they should worship Me.3

Q- What is the meaning of "to worship Me"?
A- To profess Allah's Oneness, believing that Allah is the One Who commands and Who imposes prohibitions.

Q- What is the greatest thing Allah has enjoined?
A- *At-Tawheed*, i.e. monotheism.

Q- What is Monotheism?
A- Monotheism is declaring Allah to be the only god who deserves to be worshipped in

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[3] Surah # 51.56

truth, and confirming the attributes with which He has qualified Himself and those attributed to Him by His Messenger, peace be upon him. *Tawheed* is also believing that Allah is far removed from every imperfection and from *hudooth*,[1] or resembling His creatures.

Q- What is the greatest thing Allah has forbidden?

A- The greatest thing Allah has forbidden is *Shirk* or polytheism.

Q- What is polytheism?

A- Worshipping other gods beside Allah, and setting up rivals to Allah who has created you.

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[1] *Hudooth*, is of two kinds, one related to time, which signifies that a things was preceded by non-existence or was brought into existence after it was nothing, and essential *hudooth* which is a things dependence upon another for its existence. Neither of the two kinds apply to Allah, the Exalted. [M.M.]

Q- What is the proof of the above?

A- The words of Allah:

﴿واعبدوا الله ولا تشركوا به شيئاً﴾

And worship Allah and associate none with Him."[2] And ﴿فلا تجعلوا لله أنداداً﴾ "So do not set equals to Allah while you know (there is none equal to Him)."[1]

Q- What are the three fundamentals that man must know?

A- The first is that one must know one's Rubb, one's religion and one's Prophet, Muhammad, peace be upon him.

Q- Who is your Rubb?

A- My Rubb is Allah, who has nourished and fostered me and the rest of men and jinn with His bounties. He is the God Whom I worship and other than Whom I have no god.

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[2] Surah # 4.36

[1] Surah # 2.22

Q- What is the proof of that?

A-Allah's words: ﴿الحمد لله رب العالمين﴾ "All praise is due to the Rubb of the worlds."

Everything other than Allah is a world, and I belong to one of His worlds.

Q- How did you know your Rubb?

A- I have known Him through His signs and creatures: the night, the day, the sun, the moon, the seven heavens, and the seven earth's[2] and all that is between them.

Q- What is the proof of all that?

A-His words:

﴿ومن آياته الليل والنهار والشمس والقمر لا تسجدوا للشمس ولا للقمر واسجدوا لله الذي خلقهن إن كنتم إياه تعبدون﴾

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[2] Lest one be confused with regard to the number of earth's, the reference to them is made in the following verse :

"Allah is He Who created seven heavens, and of the earth the like thereof."65.12 [M.M.]

And among His signs are the night and the day, and the sun and the moon. Prostrate not yourselves to the sun nor to the moon, but to Allah alone who has created them, if it is He Whom you really worship.[1]

And His words:

﴿إن ربكم الله الذي خلق السموات والأرض في ستة أيام ثم استوى
على العرش يغشي اليل النهار يطلبه حثيثاً والشمس والقمر والنجوم
مسخرات بأمره ألا له الخلق والأمر تبارك الله رب العالمين﴾

Surely, your Rubb is Allah Who has created the heavens and the earth in six days; then He settled Himself on the throne. He makes the night cover the day, which follows it swiftly, and the sun and the moon and the stars He made subservient by His command. Verily (the act of) creation is restricted to Him, and so is the disposal of all affairs. Blessed is Allah, the Rubb of the worlds.[2]

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[1] Surah # 41.37

[2] Surah # 7.54

Q-Who is the Rubb?

A- The Rubb is the Master, the Proprietor, the One who brings into existence things from nothing. He is the only God who deserves to be worshipped.

Q- What is the proof of this fact?

A- The words of Allah:

﴿ يـاأيها الناس اعبدوا ربكم الذي خلقكم والذين من قبلكم لعلكم تتقون . الذي جعل لكم الأرض فراشاً والسماء بناءً وأنزل من السماء ماءً فأخرج به من الثمرات رزقاً لكم فلا تجعلوا لله أنداداً وأنتم تعلمون . ﴾

O men, worship your Rubb who has created you and those who were before you, so that you may guard yourselves (against Allah's chastisement). He who made the earth a bed for you, and the heaven a roof, and sent down water from the heaven, and therewith brought forth fruits for your sustenance; so do not set up equals to Allah while you know (the truth).[1]

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[1] Surah # 2.21,22

The One Who has created these things is the One Who deserves to be worshipped.

Q- What is worship?

A-Worship is absolute devotion and obedience with humility and submissiveness, to Allah and absolute love and adoration of the One to whom this is owed. In other words, worship is a conclusive definition comprising deeds and words that Allah loves and approves, whether manifested or hidden.[2]

Q- How many forms of worship has Allah enjoined?

A- Allah, the Exalted, has enjoined many forms of worship. Of them are the five pillars of Islam, the articles of *iman* (faith), watchfulness and adherence to His commands, supplication, fear of Allah, hope in His mercy, committing affairs to Allah, fear with reverence, seeking His aid and

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[2] "Manifest" refers to physical actions whereas "hidden" refers to tenets and creeds.[M.M.]

protection and relief, sacrificing animals, and vows and other acts of worship which Allah has commanded and enjoined, all of which must be dedicated to Him alone.

Q- What is the proof of the above?

A- The words of Allah:

﴿وأن المساجد لله فلا تدعوا مع الله أحدا﴾

And the places of worship belong to Allah. Therefore, worship none beside Allah.

And He said:

﴿وقضى ربك ألا تعبدوا إلا إياه﴾

And your Lord has decreed that you worship none but Him. [1]

Q-What is the ruling concerning one who devotes any act of worship to other than Allah?

A- Whoever dedicates any act of worship to other than Allah is a polytheist and an unbeliever, even if he performs prayer,

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[1] Surah #17.23

observes fasting, performs hajj, or alleges to be a Muslim.[2]

Q- What is the proof of the above?

A- The words of Allah:

﴿ ومن يدع مع الله إلها آخر لا برهان له به فإنما حسابه عند ربه إنه لايفلح الكافرون﴾

And he who calls on another god along with Allah, for which he has no proof, shall be held accountable for this by Allah, for surely the disbelievers never prosper.[3]

Q- What is the proof of the fact that supplication is an act of worship?

A- Allah's words:

﴿ وقال ربكم ادعوني أستجب لكم إن الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين﴾

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[2] There are deviant sects who claim to be Muslims yet they believe that their imams or leaders possess divine power to influence the course of things in this world or the world to come. [M.M.]

[3] Surah # 23.117

And your Lord said, 'Call on Me and I will respond to you. Verily, those who are arrogant in rejecting worship of Me shall enter Hell-Fire despised.'[4]

And the saying of the Prophet, peace be upon him,: "Supplication is the essence of worship."

And in another narration: "Supplication is worship.[1]

Q- What is the proof of the fact that fear of Allah is an act of worship?

A- The words of Allah:

﴿ فلا تخافوهم وخافون إن كنتم مؤمنين ﴾

And do not fear them, but fear Me, if you are (true) believers.[2]

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[4] Surah # 40.60

[1] At-Tirmidthi, Ibn Majah, & Ahmad.

[2] Surah # 3.175

Q- What is the proof of the fact that hoping for the mercy of Allah is an act of worship?

A-The words of Allah:

﴿ فمن كان يرجو لقاء ربه فليعمل عملاً صالحاً ولا يشرك بعبادة ربه أحداً ﴾

So let him who hopes to meet his Lord do good deeds, and let him worship none besides Allah.[3]

Q- What is the proof of the fact that trusting Allah is an act of worship?

A- The words of Allah:

﴿وعلى الله فتوكلوا إن كنتم مؤمنين﴾

And depend on Allah if you are (true) believers.[4]



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[3] Surah # 18.110

[4] Surah # 5.23

And Allah is sufficient for whoever depends on Him.[5]

Q- What is the proof for the fact that desiring the mercy of Allah, and fear of His punishment, and humbleness are acts of worship?

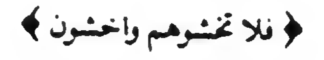
A- The words of Allah:

﴿ إنهم كانوا يسارعون في الخيرات ويدعوننا رغباً ورهباً وكانوا لنا خاشعين ﴾

They used to vie with one another in good deeds, and they called on Us with desire and fear and they humbled themselves for Us.[1]

Q- What is the proof of the fact that veneration (or fear with reverence) is an act of worship?

A- The words of Allah:



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[5] Surah # 65.3

[1] Surah # 21.90

So do not fear them, but fear Me.[2]

Q- What is the proof for the fact that repentance is an act of worship?

A- His words:

﴿ وأنيبوا الى ربكم وأسلموا له ﴾

And repent to your Lord and submit to Him.[3]

Q- What is the proof of the fact that seeking support from Allah is an act of worship?

A- Allah's words:

﴿إياك نعبد وإياك نستعين ﴾

You alone do we worship, and from You alone do we seek help.[4]

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[2] Surah #5.3
[3] Surah # 39.54
[4] Surah # 1.4

And the Prophetic tradition: "And if you seek help, seek help from Allah."[5]

Q- What is the proof of the fact that seeking the protection of Allah is an act of worship?

A- The words of Allah:

﴿قل أعوذ برب الناس . ملك الناس . ﴾

Say, 'I seek refuge in the Lord of mankind, the King of mankind.[1]

Q- What is the proof of the fact that asking for the aid of Allah is an act of worship?

A- The words of Allah:

﴿ إذ تستغيثون ربكم فاستجاب لكم أني ممدكم بألف من الملئكة مردفين ﴾

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[5] This Prophetic statement is part of a long hadeeth in which the Prophet, peace be upon him, instructed Abdullah bin Abbas, may Allah be pleased with him, saying: "Young lad! Observe Allah, now He preserves you. Observe Allah, for you will find him ahead of you. If you ask, ask Allah, and if you seek help, seek Allah's help..." At Tirmidthi. [M.M.]

[1] Surah #114.1,2

And when you sought the aid of Allah, He responded to you, (saying), "I Am aiding you with a thousand angels following one another."[2]

Q- What is the proof of the fact that sacrificing animals is an act of worship?

A- His words:

﴿ قل إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك له وبذلك أمرت وأنا أول المسلمين ﴾

Say, 'My prayer and my sacrifice, and my life and death are all for Allah, the Lord of the worlds. He has no partner. This I am commanded, and I am the first of those who submit.[3]

And the proof from the Sunnah, is the saying of the Prophet, peace be upon him: "Allah

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[2] Surah # 9.9

[3] Surah # 6.162

curses the person who sacrifices for other than Allah."

Q-What is the proof of the fact that vowing is an act of worship?

A- The words of Allah:

﴿ يوفون بالنذر ويخافون يوماً كان شره مستطيرا . ﴾

They fulfill their vows, and they fear a Day of widespread woe.[1]

Q- What is the second fundamental?

A- Knowing the religion of Islam and its textual proofs.

Q- What is Islam?

A- Islam is submission to Allah, believing in His Oneness, complying obediently with His commands, and denouncing polytheism and its adherents.

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[1] Surah# 76.7 The Day refereed to in this verse is the Day of Resurrection. [M.M.]

Q- What are the levels of Islam?

Islam , *Iman* and *Ihsan*. Each of these levels has its own pillars.

Q- What are the pillars of Islam?

A- The pillars of Islam are Five:

- The Testimony of Faith(لاإله إلا الله محمد رسول الله) there is no god, in truth, but Allah, and Muhammad is the Messenger of Allah.
- Performing prayer
- Giving out Zakat
- Observing the fast in Ramadhan
- Performing pilgrimage

Q-What is the Qur'anic proof of the Testimony of Faith?

A-The words of Allah, the Exalted:

﴿ شهد الله أنه لاإله إلا هو والملئكة وأولوا العلم قائماً بالقسط لا إله إلا هو العزيز الحكيم ﴾

Allah bears witness that there is no god but He-(and so do) the angels, and those possessed of knowledge, standing firm for justice. There is no god but He, the Mighty, the Wise.[1]

Q- What is the meaning of (لا إله إلا الله) "There is no god but Allah?"

A- There is no god who truly deserves to be worshipped but Allah alone.

What is the meaning of (لا إله) "There is no God?"[2]

It means denying all deities worshipped beside Allah.

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[1] Surah 3.18

[2] This question and the question which follows it are designed to give full meaning to the testimony of faith, which can be divided into two segments: the first segment stands for denial of all deities that are worshipped other than or beside Allah, and the second segment stands for firmly dedicating all acts of worship to Allah alone. [M.M.]

Q- What is the meaning of (إلا الله) "but Allah?"

A- It is confirming that worship must be devoted to Allah alone with no partners worshipped beside Him, as He has no one to share His domain.

Q-What verse clarifies the above statement?

A- The words of Allah:

﴿ وإذ قال إبراهيم لأبيه وقومه إنني براء مما تعبدون إلا الذي فطرني فإنه سيهدين. وجعلها كلمة باقية في عقبه لعلهم يرجعون ﴾

And when Ibrahim said to his father and his people: "I renounce what you worship. [I worship] only Him Who created me, He will guide me. And he made it a words[3] to remain

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[3] It is said that the "word" referred to in the verse is the testimony of faith, ( ), which is the word of Islam. (Ibn Kathir). [M.M.]

among his posterity so that they might return [to Allah].[1]

And His words:

﴿قل ياأهل الكتاب تعالوا الى كلمة سواء بيننا وبينكم ألا نعبد إلا الله ولا نشرك به شيئاً ولا يتخذ بعضنا بعضاً أرباباً من دون الله فإن تولوا فقولوا اشهدوا بأنا مسلمون .﴾

Say, "O people of the Book, come to a word equal between us and you that we worship none but Allah, and that we ascribe no partners to Him, and that none of us take others for lords besides Allah." But, if they turn away, then say, 'Bear witness that we have submitted to Allah.[2]

Q- What is the Qur'anic proof of the testimony: "Muhammad is the Messenger of Allah?"

A- The words of Allah:

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[1] Surah # 43.26,27,28

[2] Surah # 3.64

﴿ لقد جاءكم رسول من أنفسكم عزيز عليه ماعنتم حريص عليكم بالمؤمنين رؤف رحيم . ﴾

Verily, a Messenger from among yourselves came to you; he grieves over your difficulties, and he is ardently desirous of your welfare, and to the believers he is compassionate, and merciful.[3]

And Allah's words:

﴿محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم . ﴾

Muhammad is the Messenger of Allah, and those who are with him are hard against the disbelievers and merciful to each other.[4]

Q- What is the meaning of the testimony («محمد رسول الله») "Muhammad is the Messenger of Allah?"

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[3] Surah # 9.128
[4] Surah # 48.29

A- To obey the Prophet Muhammad's commands, refrain from his prohibitions, believe in his sayings, and worship Allah by performing only acts of worship he designated.

Q- What is the proof that Prayer and Zakat are obligatory, and what is the meaning of monotheism?

A- The words of Allah:

﴿ وما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء ويقيموا الصلاة ويؤتوا الزكاة وذلك دين القيمة ﴾

And they were commanded only to worship Allah and be sincere to Him in obedience

(i.e. to be) *hunafa'*,[1] and to observe prayer and pay zakat. This is the religion of truth.[2]

Q-What is the proof that fasting (during Ramadhan) is obligatory?

A- Allah's words:

﴿ يـاأيها الذين آمنـوا كتب عليكم الصيـام كما كتب على الـذين من قبلكم لعلكم تتقون ﴾

O you who believe, fasting is prescribed to you, as it was prescribed to those before you so that you may guard yourselves.[3]

Q- What is the proof that hajj (pilgrimage) is one of the pillars of Islam?

A- The words of Allah:

﴿ ولله على الناس حج البيت من استطاع اليه سبيلا ومن كفر فإن الله غني عن العالمين . ﴾

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[1] *Hunafa'*, plural of *hanif*, one who rejects false religion and inclines towards the true religion of Islam, believing in the Oneness of Allah.[M.M.]

[2] Surah # 96.5

[3] Surah # 2.219

And pilgrimage is a duty which men owe Allah, but if any disbelieve in Allah, then He surely does not need His creatures.[1]

Q- What is the Second level of Islam?

A- *Iman.*

Q- How many branches does *iman* comprise?

A-*Iman* has more than seventy branches, the uppermost of which is the declaration of the Oneness of Allah لا إله إلا الله and the least of which is the removal of harmful objects from the road. Modesty is also a branch of *iman*..

Q- How many articles does *iman* include?

A- *Iman* includes six articles, namely, belief in Allah, His Angels, His Books, His

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[1] Surah # 3.97

Messengers, and the Last Day, the belief in predestination and its good or evil consequences.

Q- What is the proof of the above?

A- The words of Allah:

﴿ ليس البر أن تولوا وجوهكم قبل المشرق والمغرب ولكن البر من آمن بالله واليوم الآخر والملٰئكة والكتاب والنبيين ﴾

It is not righteousness that you face the East or the West (in your prayer), but, truly the righteous is he who believes in Allah, the last Day, and the angels, and the Scriptures, and the Prophets.[2]

Q- What is the Qur'anic proof of predestination?

A- Allah's words:

﴿إنا كل شيء خلقناه بقدر ﴾

[2] Surah # 2.177

Verily, We have created everything by a decree.[1]

Q-What is the third level of Islam?

A- *Al-Ihsan* which has one pillar.

What is *Ihsan* ?

Ihsan is to worship Allah as though you see Him, although you do not see Him, for He sees you.[2]

Q- What is the proof of the above?

A- The words of the Exalted:

﴿إن الله مع الذين اتقوا والذين هم محسنون﴾

Verily, Allah is with those who are righteous and those who are sincere.[3]

And His words:

﴿وتوكل على العزيز الرحيم الذي يراك حين تقوم وتقلبك في الساجدين إنه هو السميع العليم﴾

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[1] Surah # 54.49

[2] Al-Bukhari and Muslim

[3] Surah # 16.127

And depend on the Mighty, the Merciful, Who sees you when you stand up in prayer. And He sees you praying with others. He is surely the All-Hearing, the All-Knowing.[4]
And His Words:

﴿وما تكون في شأن وما تتلو منه من قرآن ولا تعملون من عمل إلا كنا عليكم شهودا إذ تفيضون فيه .﴾

And whenever you are engaged in any occupation, whether or not at the same time you are reciting part of the Qur'an, that is , whenever you do any work, We are witnesses over you while you are engaged in it.[5]

Q- What is the proof from the Sunnah, of the above- mentioned levels of Islam?

A- The renowned hadith, or Prophetic tradition which is narrated by Umar bin Al-Khattab who said:

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[4] Surah # 26.219
[5] Surah # 10.61

While we were sitting with the Messenger of Allah, peace be upon him, a man came to us with very white clothes and very black hair. No sign of traveling appeared on him, nor was he recognized by any of us. He sat in front of the Prophet, peace be upon him, with his knees resting against the Prophet's knees. He put his hands on his thighs and said: "O Muhammad! tell me about Islam." He (the Prophet, peace be upon him) said: "Islam is to bear witness that there is no god but Allah, and Muhammad is the Messenger of Allah, to observe prayer, pay zakat, observe the fast of Ramadhan, and visit the House (The Holy Mosque) for hajj if you can afford the journey." The man affirmed, "You have told the truth." Umar went on to say, "We wondered about this man, because he queried the Prophet, peace be upon him, and approved his answer." The man further asked, "Tell me about *iman* ." The Prophet, peace be upon him, said, "it is to believe in

Allah, His Angels, His Scriptures, His Messengers, the Last Day, and predestination, including its good or evil consequences." He said, "Tell me about *ihsan*." He said, "It is to worship Allah as though you see Him. Although you do not see Him, He sees you." He said, "Tell me about the Final Hour." The Prophet, peace be upon him, said, "The one who is being asked is not more knowledgeable about it than the one who is asking." He said, "Tell me about its signs." The Prophet, peace be upon him, said, [These are] "when the bondswoman gives birth to her own master,[1] and when you see the bare-footed, the naked, and the

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[1] This refers to the female slave whose master engages in sexual relations with her, as a result of which, she conceives and gives birth to a baby who in turn becomes her master, when he ultimately inherits his fathers' property of which the mother is part. Hence, the child becomes the master of his own mother. [M.M.]

shepherds[2] contending with one another in erecting high buildings." Umar said: "Shortly after the man left, the Prophet, peace be upon him, asked, "Umar! Do you know who the questioner was?" I responded, "Allah and His Messenger know best." He said "That was Jibreel. He came to teach you (Muslims) the fundamentals of your religion."[3]

Q- What is the third fundamental?

A- Knowing our Prophet Muhammad, peace be upon him, who is the son of Abdullah, son of Abdul- Muttalib, son of Hashim, who is of the Quraish, an Arab tribe, and knowing that the Arabs are of the children of Isma'il, son of Ibrahim *al-Khalil*, may peace and blessings be on him and on our Prophet.

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[2] This, according to an-Nuwawi, refers to the poor Bedouins who, all of a sudden become wealthy and compete in erecting high buildings.[M.M.]

[3] Imam Muslim

Q- How long did the Prophet, peace be upon him, live?

A- He lived for sixty-three years; forty of which were before the beginning of Prophethood, and twenty-three years after that. He was appointed as a Prophet when Surat 'Iqra,' #96, was revealed to him, and was appointed as a Messenger when Surat 'al-Muddath'thir, #74, was revealed to him. His hometown was Makkah.

Q- What was the Message that Allah sent to him?

A- Allah sent him to preach monotheism and to warn against polytheism.

Q- What is the proof of the above?

A- The words of the Allah the Exalted:

﴿يا أيها المدثر. قم فأنذر. وربك فكبر. وثيابك فطهر. والرجز فاهجر. ولا تمنن تستكثر. ولربك فاصبر﴾

"O you who is wrapped. Arise and warn. And magnify your Lord. And purify your heart. And shun the idols. And never do a

favor seeking to get more in return. And for the sake of your Lord endure patiently."

Q-What is the meaning of (قم فأنذر) "Arise and warn?"

A- Warn against polytheism and preach monotheism.

Q- What is the meaning of "and glorify your Lord and purify your heart?"

A- Glorify your Lord by declaring His Oneness, and purify your actions from polytheism.

Q- What is the meaning of (والرجز فاهجر)"And shun the idols?"

A- Avoid the idols by shunning and denouncing them and their worshippers.

Q- How long did the Prophet, peace be upon him, keep preaching the above commandments?

A- The Prophet, peace be upon him, kept preaching the above commandments for ten years, after that, he was taken to heaven

where the daily prayers were enjoined on him. Later on, he was commanded to migrate to Madinah.

Q- What is emigration [in terms of religion] ?

A- Emigration is moving from the land of polytheism to the land of Islam, and from the land of *bid'ah* (innovated religious matters) to the land of Sunnah.

Q- What is the ruling on emigration?

A- It is an obligatory duty enjoined on Muslims who happen to be in the land of polytheism to immigrate into the land of Islam, and from the land of innovation into the land of Sunnah. It is effective until the sun rises from the West, i.e., until the end of time.

Q- What is the proof of the above?

A- The words of Allah:

﴿إن الذين توفاهم الملائكة ظالمي أنفسهم قالوا فيم كنتم قالوا كنا مستضعفين في الأرض قالوا ألم تكن أرض الله واسعة فتهاجروا فيها فأولئك مأواهم جهنم وساءت مصيرا. إلا المستضعفين من الرجال والنساء والولدان

لا يستطيعون حيلة ولا يهتدون سبيلاً . فأولئك عسى الله أن يعفو عنهم وكان الله عفواً غفورا﴾

Verily, when the angels take the souls of persons while they are wronging themselves [i.e. sinning],[1] (the angels) say to them, "Why did you stay where you were?" They say, "We were weak and oppressed in the land." They (the angels) say to them, "Was not Allah's earth vast enough for you to emigrate into it. " These persons will dwell in Hell, and an evil destination it is, except such weak men, women, and children who are helpless and can find no way out. For such there is hope that Allah will pardon them, for Allah is pardoning, Oft Forgiving.[1]
And His words:

﴿يا عبادي الذي آمنوا إن إرضي واسعة فإياي فاعبدون﴾

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[1] This, according to Ibn Abbas, refers to those who disobeyed the Messenger of Allah, peace be upon him by refusing to emigrate to Madinah and stayed in Makkah.
[1] Surah # 4.97,98.99

O My slaves who have believed! Verily, vast is My earth, so worship Me alone.[2]

Q- What was the reason for revealing the two above verses?

A- There were some people in Makkah who embraced Islam, but did not emigrate to Madinah with the Messenger of Allah, peace be upon him. Some of them were tried in their faith and joined the pagans against the Muslims in the battle of Badr. Allah did not accept their excuse and made Hell their requital. The second verse was revealed because some Muslims were in Makkah to Whom Allah imputed *iman* and enticed them to emigrate to Madinah.

Q- What is the proof of the continuity of emigration as deduced from the Prophetic traditions?

A- The Prophet, peace be upon him, said:

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[2] Surah #29.56

Emigration shall not cease to be effective until repentance becomes ineffective, and repentance shall not cease to be effective until the sun rises from the West.[1]

Q- What was the Messenger of Allah, peace be upon him, enjoined to prescribe after he had settled in Madinah?

A- After he had settled in Madinah, the Messenger of Allah, peace be upon him, was enjoined to prescribe the rest of the ordinances of Islam, such as zakat, fasting, Hajj, fighting for the cause of Allah, and the other acts of worship.

Q- How long did he live after that?

A- The Prophet, peace be upon him, died ten years after settling in Madinah. But his Message is everlasting. He did not leave a good thing without guiding his *ummah* to it, nor did he leave an evil thing without warning his *ummah* against it.

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[1] Imam Ahmad and Imam Abu Dawood

Q- What are the good things to which the Messenger of Allah, peace be upon him, guided his *ummah*, and what are the evil things against which he warned his *ummah* ?

A- The good things are the creed of monotheism and everything that Allah loves and approves. The evil things are polytheism and everything that Allah loathes and disapproves.

Q- Did Allah send Muhammad, peace be upon him, to one particular tribe or to mankind at large?

A- Allah sent Muhammad, peace be upon him, to mankind at large, and made obeying him a duty on both jinn and men.

Q- What is the proof of the above?

A- The words of Allah:

﴿قل يا أيها الناس إني رسول الله إليكم جميعاً﴾

Say, O men I am the Messenger of Allah to you all.[1]

And His words:

﴿وإذ صرفنا إليك نفراً من الجن يستمعون القرآن، فلما حضروه قالوا أنصتوا فلما قُضِيَ ولوا إلى قومهم منذرين﴾

And when We sent to you a group of jinn to listen to the (recitation) of the Qur'an, when they heard it they said to one another, "Listen." And when it ended they returned to their people warning them.[2]

Q- Did Allah complete the religion of Islam during the lifetime of Muhammad, peace be upon him, or after his death?

A- Surely, Allah completed the religion of Islam during the lifetime of His Messenger, peace be upon him, and nothing new needs to be added to the religion thereafter.

Q- What is the proof of the above?

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[1] Surah # 7.158
[2] Surah # 46.29

A- The words of Allah:

﴿اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً﴾

Today I have completed for you your religion and perfected My favor upon you and accepted Islam to be your religion.[3]

Q- What is the proof of the death of the Messenger of Allah?

A-Allah's words:

﴿إنك ميت وإنهم ميتون ثم إنكم يوم القيامة عند ربكم تختصمون﴾

You (O, Muhammad) surely will die, and they (too) will die, and then on the Day of Resurrection you will dispute with one another before your Lord.[4]

Q- Will the people be resurrected after death?

A- They surely will, for Allah says:

﴿منها خلقناكم وفيها نعيدكم ومنها نخرجكم تارة أخرى﴾

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[3] Surah# 5.3

[4] Surah #39.30,31

From it (the earth) have We created you, and into it shall We return you, and from it shall We bring you forth again.[1]
And He says:

﴿والله أنبتكم من الأرض نباتاً ثم يعيدكم فيها ويخرجكم إخراجا.﴾

And Allah has caused you to grow as a good growth from the earth. Then will He turn you back into it and make you to issue forth [again].[2]

Q- Will the people be held accountable and requited for their deeds after the Resurrection or not?

A- They positively will be held accountable for their deeds. A fact which is confirmed by the words of Allah:
Indeed,, to Allah belongs all that is in the heavens and on earth, and He requites those who do evil in accordance with what they

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[1] Surah # 20.50
[2] Surah # 71.17,18

did, and reward those who do good with the best.[3]

Q- What is the judgment regarding one who denies Resurrection?
A- He is judged to be a disbeliever, for Allah says:

﴿ زعم الذين كفروا أن لن يبعثوا قل بلى وربي لتبعثن ثم لتنبؤن بما عملتم وذلك على الله يسير ﴾

Those who disbelieve assert that they will not be resurrected. Say, "Surely, by my Lord you will be resurrected, and then you will be informed of what you did." And that is easy for Allah.[1]

Q- What was the Message with which Allah sent His Messengers?

A-To cause those who believe in His Oneness to rejoice in the annunciation of Jannah, and to warn those who ascribe

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[3] Surah # 53.31
[1] Surah # 64.7

partners to Allah that Fire will be their punishment.

Q- What is the proof of the above?

A- The words of Allah:

﴿رسلاً مبشرين ومنذرين لئلا يكون للناس على الله حجة بعد الرسل وكان الله عزيزاً حكيما﴾

(We sent) Messengers as bearers of glad tiding and as warners that men may have no plea against Allah after the coming of the Messengers. And Allah is Mighty, Wise.[2]

Q- Who was the first Messenger?

A- Noah, peace be on him.

Q- What is the proof of the above?

A- The words of Allah:

﴿إنا أوحينا إليك كما أوحينا إلى نوح والنبيين من بعده﴾

We have revealed to you as We revealed to Noah and the Prophets after him.[3]

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[2] Surah # 4.165

[3] Surah # 4.163

Q-Was there any nation or people left without a Messenger sent to them to enjoin on them worship of Allah alone and the rejection of *tahgoot* ?[1]

A- There was no nation left without having a Messenger sent to it, a fact which is substantiated by the words of Allah:

﴿ولقد بعثنا في كل أمة رسولاً أن اعبدوا الله واجتنبوا الطاغوت﴾

And We did send to every nation a Messenger preaching: 'Worship Allah and shun the *taghoot*.[2]

Q- What is taghoot?

A- Taghoot is whatever man worships instead of, or to the exclusion of Allah. It is

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[1] *Taghoot*, is whatever is worshipped instead or to the exclusion of Allah. [M.M.]

[2] Surah # 16.36

also any human whom man worships, or obeys beyond normal limits.

Q- How many types of *taghoot* are there?

A- There are many types of *taghoot* ; but their principal ones are five: Iblis, the one accursed by Allah; one who approves of being worshipped; one who calls people to worship him; one who claims the knowledge of the unseen; and one who rules by laws other than those sent down by Allah. [We are commanded to disbelieve in and shun them all and to submit to the will of Allah.]

Q- What is the proof of the above?

A- The words of Allah:

﴿لا إكراه في الدين قد تبين الرشد من الغي فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم﴾

There should be no compulsion in religion. Surely, right guidance has become distinct from deviation. So whoever disbelieves in *taghoot* and believes in Allah has surely grasped the strong unbreakable handle. And Allah is All-Hearing, All-Knowing.[1]

And His words:

﴿ولقد بعثنا في كل أمة رسولاً أن اعبدوا الله واجتنبوا الطاغوت﴾

We did send a Messenger to every nation, (preaching), 'Worship Allah and avoid *taghoot*.[2]

And His words:

﴿قل يا أهل الكتاب تعالوا الى كلمة سواء بيننا وبينكم ألا نعبد إلا الله ولا نشرك به شيئاً ولا يتخذ بعضنا بعضاً أرباباً من دون الله فإن تولوا فقولوا اشهدوا بأنّا مسلمون.﴾

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[1] Surah # 2.256

[2] Surah # 16.36

Say, "O people of the Book! Come to a word equal between us and you that we worship none but Allah, and that we associate no partners with Him, and that none of us take others for lords besides Allah." But if they turn away, then say, "Bear witness that we are Muslims and have submitted to Allah."[3]
This is the meaning of (لا إله إلا الله) "There is no god but Allah.
The Messenger of Allah, peace be upon him said: "The principal part of Islam and its supporting pillar is prayer, and its highest point is jihad,(fighting in the way of Allah).[4]
And Allah knows best.

The End

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[3] Surah # 3.64
[4] At-Tirmidthi

المكتب التعاوني للدعوة والإرشاد

في منطقة البطحاء

ص.ب (٢٠٨٢٤) الرياض ١١٤٦٥

هاتف: ٤٠٣٠٢٥١ - ٤٠٣٠١٤٢ - ٤٠٣٤٥١٧ - ٤٠٣١٥٨٧ - فاكس ٤٠٥٩٣٨٧

تحت إشراف

الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد

الأصول الثلاثة

باللغة الإنجليزية

تاليف

شيخ الاسلام محمد بن سليمان التميمي

رحمه الله

ترجمة

محمود مراد

ملحـــــــــــق

APPENDIX

THE CONVICTIONS OF *AS-SALAF AS-SALIH* OR THE PIOUS PREDECESSORS

BY THE TRADITIONIST ASH-SHAIKH MUHAMMAD AT-TAYYIB B. ISHAQ AL-ANSARI AL MADANI

I believe that Allah is One God, other than Whom there is no god, the Sole One, As-Samadh,[1] Who neither begets nor was begotten. No one other than He deserves to be worshipped. Whoever dedicates any act of worship to other than Allah is a *mushrik*, a disbeliever.

Ibadah¨ or worship by definition combines everything that Allah loves and approves, of utterances and deeds such as the five pillars

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[1]As-Samadh is one of Allah's beautiful names. It is mentioned in Surah # 112, It signifies the Lord to Whom recourse is had, or to whom obedience is rendered, without Whom no affair can be accomplished; or the One to Whom Lordship ultimately pertains, or the Creator of every thing, of Whom nothing is independent, and on Whom every created thing depends for its means of subsistence, and whose Oneness everything testifies. [M.M.]

of Islam, supplication, expectation, fear, trust, seeking help and relief, sacrifice, vows, and every other form of worship. *Ibadah* includes acceptance of the truth that Allah, Who is far removed from every imperfection, is qualified with all the attributes wherewith He has qualified Himself, and is named by the names with which He has named Himself, and His Messenger Mohammad, peace be upon him, has named Him, all the beautiful names and the superlative qualities with which He is qualified in truth and not metaphorically. Such attributes include settling Himself above His Throne or mounting it without specification, resemblance, or exemplification, as Allah says: ( ) "The Most Merciful has settled Himself above the Throne."[1] Such attributes include His infinite speech, uttered in occasions. It is reported that the pious predecessors asserted that He is still qualified by the attribute of speech and forever will speak if He wills. Of His speech is the Qur'an which is the inimitable words that were sent down to

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[1] Surah # 20.5

Muhammad for worship, and which Jibril, peace be on him, heard from Allah directly without mediator and brought down to Muhammad, peace be upon him, in the exact form and meaning as he heard it from his Lord. The wording of the Qur'an is Allah's not Jibril's or Muhammad's. It consists of the words of Allah Who uttered it in letter and sound, as He spoke to Musa (Moses), when the latter came to the tree:

Verily, I Am your Rubb. So take off your shoes; for you are in the Sacred Valley of Tuwa.[1]

Exactly so He will call His slaves on the Day of Resurrection, with a voice which will be heard by the distant and the near, saying: "I Am the King. I Am the Reckoner." This is exactly how He speaks to His Messengers and angels, and to whomever He wishes of His slaves, to who He has sent down the words of His non-eternal[2] but uncreated

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[1] Surah # 20.12

[2] Since Allah speaks whenever He wishes, as Imam Ahmad, the Imam of Ahl-As-Sunnah stated, therefore, His speech is non eternal.[M.M.]

speech in His Scriptures. Like the rest of His attributes, His speech is uncreated[3]
It is established that Allah, glory be to Him, is qualified with the attributes of love,[4] pleasure,[5] loathing,[6] descending,[7] giving life, death and displeasure; that He is greatly delighted with the repentance of His slave;[1]

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[3] Allah's speech is one of His attributes that in His essence as uncreated. This means that His speech is not born and created in time like the speech of His creatures, because it is established that He does not change, and that His essence is not susceptible to events. [M.M.]

[4] There are verses in the Glorious Qur'an that signify clearly Allah's attribute of love; e.g., 2.190,195 - 2.222 [M.M.]

[5] There are about 12 verses in which "the pleasure" of Allah is mentioned; among them S 3.15, 5.2, 9.21,48.29.

[6] The attribute "loathing" or "hating" is mentioned in surah 9.46 and 17.38

[7] Abu Hurrairah reported that the Messenger of Allah said: "Our Lord, the Blessed , the Supreme, descends to the lowest heaven during the last third of every night saying: 'Who calls Me [or wants to call Me] so that I may fulfill his need? Who asks Me so that I may give unto him? Who seeks My forgiveness so that I may forgive Him?'" (Al-Bukhari) [M.M.]

[1] Abdullah b. Masood narrated that the Messenger of Allah, peace be upon him, said: "Allah is more delighted with repentance of His slave than the man who lost his beast of bard loaded with his provision while traveling in the desert, thereby endangering his life. He took his rest and slept, and then awoke to find that his beast had strayed. The heat became sever, and so was his thirst, or whatever Allah willed. (Having looked for it in vain), he then helplessly decided: 'I will return to my

and that Allah, far is He removed from every imperfection, will be seen by the believers on the Day of Judgment with their own eyes, as signified in the Qur'an and authentic *ahadeeth* (traditions). These attributes and the like of them are not figurative, but actual and real, as confirmed by the Book and the Sunnah. Allah the Exalted says:

Say, "He is Allah, the One. Allah is As-Samad[2] He does not beget nor is He begotten. And there is none like unto Him.

This is our conviction which we uphold in obedience to Allah, respecting His names and attributes, without specifying them, or ascribing human characteristics to them, depicting, [reducing them to limited forms], nor do we deny any of them. Allah says:

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place in which I took my rest first.' So he returned and slept for a while. When he awoke, he raised his head only to see his beast standing by his side.' (Al-Bukhari) The version of the above tradition compiled by Imam Muslim relates to the Prophet. peace be upon him, the following statement: "Having found his beast, the man exclaimed out of extreme excitement: 'O Allah, you are my slave, and I am your lord.' He made this slip of the tongue out of his extreme excitement." [M.M.]

[2] See footnote # 1 on page 25.

"There is nothing like unto Allah. And He is the All-Hearing, the All- Seeing."[2]
We bear witness that Mohammad, peace be upon him, is the slave of Allah, and His Messenger to both jinn and men, and that he did convey the Message, accomplished the duty committed to his trust, guided his *ummah* (nation) sincerely, and kept striving in the cause of Allah until Allah has completed the religion by him. Allah says:
Today I have completed for you your religion, and perfected My favor upon you, and accepted Islam for you as your religion.[3]
Then Allah took him to Himself, and made him join the highest company in the Jannah (on the Day of Resurrection).
The Messenger of Allah, peace be upon him, departed this world, and its people. No one will ever be a true believer until and unless his desires are according to the Message with which Muhammad was sent with, and until Muhammad, peace be upon him, becomes dearer to him than his own self, his children, and all mankind.

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[2]Surah 42:11
[3] Surah 5:3

Loving the Messenger, peace be upon him, entails obeying his commands, attesting to the truthfulness of his statements, and avoiding his prohibitions. This in turn, means that Allah must be worshipped by dedicating to Him only those acts of worship that His Messenger has assigned to the Muslims.

The Messenger of Allah, peace be upon him, should not be extolled,. overly adulated, or elevated above the level on which Allah has placed him. Nor should the Messenger of Allah be sought for help, or relief. The Prophet, peace ber upon him, said: "The *du'a* is worship."[4] And he said: "Indeed. I am not the one upon whom you should call for help. Allah, the Exalted, is the One upon Whom you should call for help. Calling upon the Messenger, peace be upon him, for help is tantamount to *shirk*, or polytheism. And so is attaching the heart to creatures in veneration and expectation of benefit from them, or believing that they can ward off evil, and other things that only Allah is capable of. [Attaching the heart to pious people, or jinn

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[4] Abu Dawood, & at-Tirmidthi.

by committing one's affairs to them, turning to them for help, and sacrificing animals to them, in order to have one's needs fulfilled, or to obtain relief constitute ascribing partners to Allah, whether by uttering mysterious combinations of words, or litanies. Allah has given no evidence that such practices are efficacious or permitted. Allah sent His Messenger, peace be upon him, to uproot such practices, and to cleanse the hearts from infidelity. There is no neither strength nor power except by means of Allah, the Exalted, the Great.

We believe that the angels, and the Scriptures of Allah are truthful, and so are the Prophets, peace be upon them, the resurrection after death, Jannah, and Hell-Fire. We also believe that the scale[5] is true, as well as the *Howdh* [6] of the Prophet, peace be upon him. Whoever drinks from it shall never feel thirsty. Apostate, and people of

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[5] The scale is the means by which the bad and good deeds of man are weighed on the Day of Resurrection.

[6] The pool of the Messenger, peace be upon him, from which the believers shall be given to drink on the Day of Resurrection. It is also called "*al-Kawther*"

bid'ah, or innovations in religions matters shall be debarred from it.

We believe in predestination; its good or evil consequences. We believe that intercession of our Prophet Muhammad, peace be upon him, and of all the Prophets is true, but it takes place only with prior leave from Allah to the intercessor, and on condition that Allah is pleased with the one on whose behalf intercession shall be made. Allah the Exlated says: "Who is he that will intercede with Him except by His permission?"[7]

And:

They intercede on behalf of only those with whom Allah is pleased.[8]

And we believe our Prophet, peace be upon him, will be the first intercessor, and the first from whom intercession shall be accepted, and that there are privileges of intercession with which the Prophet alone is distinguished. The first of these is the highest station of honor at the Final Day, which is referred to in the Qur'an as "*al-Maqam al-*

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[7] Q. 2.255

[8] Q. 21:28

Mahmoud,[9] and which all the Prophets and Messengers shall revere. Such privileges shall include also interceding to deliver from the Fire those who have already entered it,[10] and admitting them into Jannah after they have been purified.

We believe that the best of all generations are the companions of the Prophet, peace be upon him, who believed in him, then the people of the second generation that succeeded them with piety. The Prophet,

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[9] *Al-Maqam al-Mahmoud*, is mentioned in the Qur'an [17:78], and refers to the rank to which the Prophet, peace be upon him, shall be entitled, and for which he shall be praised by all creatures on the Day of resurrection, because of his being quickly reckoned with by mankind who will be relieved from their long standing, by virtue of his interceding with Allah on their behalf. [M.M.]

[10] His eminence Shaikh Abdul-Aziz Bin Baz, the Chairman of Dar al-Ifta', Saudi Arabia, may Allah forgive his sins and assist him in every good cause, commented on the above statement, saying: "The privilege of interceding with Allah to deliver from Hell-Fire those Muslims who have entered it on account of their sins, is not restricted to the Prophet Muhammad, peace be upon him, rather, such a privilege is shared by others, as signified in many traditions. Besides his greater intercession, the Prophet Muhammad, peace be upon him, is also privileged to intercede for the people of Jannah to inter it as indicated in the authentic traditions. He shall also be able to intercede with Allah to reduce the punishment of his uncle, Abu Talib.

peace be upon him, said: "The best of generations is mine, then the two generations that succeeded them."

We also believe that the best of speech is the speech of Allah, and the best of guidance is the guidance of Mohammad, peace be upon him. And we believe that the greatest evil of all is the *bid'ah*, or innovations in religious matters, for every *bid'ah* is a form of misguidance.

Had it not been for fear of prolixity, we would have supplied a textual proof for each issue discussed above from the Book of Allah, and the Sunnah of His Messenger, peace be upon him, and the unanimity of the *as-Salaf as-Salih*, or the Pious Predecessors.

We ask Allah, the Exalted, to guide us to His straight path, accept our deeds, and our statements, protect us from misguiding afflictions, the hidden and manifest thereof, and make steadfast in our faith so that we may die as Muslims.

O Allah, exalt the renown of Muhammad, and his household, and grant them peace and blessings.

This is the *Salafi* conviction written by Shaikh Muhammad at-Tayyib bin Is'haq al-

Ansari, in Madinah, in 1358 A.H., who died on the seventh of Jamada ath-Thani, 1363 A.H. He wrote this as an exhortation for himself, and his Muslim brethren. May Allah grant him mercy.

The Four Rules

I ask Allah the Gracious, the Lord of the Great Throne to look after you in this world and in the Hereafter, and bless you wherever you may be. I also ask Him to make us of those who whenever they are given are grateful, and whenever they are afflicted; they endure patiently, and whenever they commit a sin they beg for forgiveness. These are, truly, the main characteristics of bliss.

Be aware, may Allah accommodate you to his obedience, of the fact that *hanifiyyeh*, the religion of Ibrahim, is to worship Allah alone and to be sincere to Allah in religion. Allah says:

﴿وما خلقت الجن والإنس إلا ليعبدون﴾

"I have not created the jinn and the men but to worship Me."[11]

And since you know that Allah has created you to worship Him, then you should realize that worship does not become genuine unless it is combined with the belief in the Oneness of Allah. Just as prayer is not valid without ablution[12]. Once *shirk* or a polytheistic practice blemishes an act of worship, it nullifies it, just as impurity nullifies ablution. Once you know that if *shirk* pollutes acts of worship, it renders them void, and that a person who does so becomes one of those who shall go to Hell, you realize that knowing this fact is one of your most important duties. May Allah save you from

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[11] Surah #51,56 Ibn Kathir interpreted this verse in his exegeses as: "I have created them only to command them to worship Me, not because I need them."
{I say: There is no doubt that man has been created in a sound state of affairs to make him fit for doing acts of worship, and prepared for it. Since Allah has installed in them reason, and furnished them with senses, apparent and hidden with the other means of preparedness.} [M. D]

[12] {Or just as vinegar spoils honey when it is mixed with it, or when poison enters the body, against which we seek Allah's protection.} [M.D.]

this predicament of associating partners to Him. Allah says:

﴿إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء﴾

"Allah does not forgive (the sin of) associating partners with Him, but forgives what is (short of) that to whomsoever He pleases."[13]

Deliverance from Hell-Fire may be ensured by being aware of the four rules that Allah has mentioned in His Book.

The First Rule

To know that the disbelievers whom the Messenger of Allah , fought, acknowledged that Allah is the Creator, the Provider and the One in Whose hand is the disposal of all affairs. Yet, they were not considered as Muslims. [That is to say, sheer acknowledgment of the Lordship of Allah was not enough to qualify them to be

[13] Surah #4.116

Muslims. They should have dedicated all acts of worship to Allah alone.]• This is proven by Allah's words:

﴿قل من يرزقكم من السماء والأرض أمّن يملك السمع والأبصار ومن يخرج الحيّ من الميت ويخرج الميت من الحيّ ومن يدبر الأمر فسيقولون الله فقل أفلا تتقون﴾

"Say, 'Who provides sustenance for you from the heaven and the earth? Or, Who is it that has power over the hearing and the seeing? Who brings forth the living from the dead, and brings the dead out of the living? Who governs all affairs?' They will say, 'Allah'. Then say, 'Will you not then fear (Him).'"[14]

The Second Rule

The polytheists assert: "We did not call on them [the idols.• We approach them only to seek nearness of Allah and intercession through them. [The proof of the fact that worshipping idols is polytheism]• is given in the following verse:

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[14] Surah # 10.31

﴿والذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا الى الله زلفى إن الله يحكم بينهم في ما هم فيه يختلفون إن الله لا يهدي من هو كاذب كفار﴾

"And those who take idols for deities beside Him say, 'We worship them only that they may bring us nearer to Allah'. Surely, Allah will judge between them on that in which they differ. Allah does not guide him who is a disbelieving liar."[15]

And the proof of intercession, [that is, worshipping idols, besee- ching them for relief and fulfilling needs, and taking them for intercessors with Allah is *shirk*,] • is provided in the following verse: "And they worship beside Allah that which neither harms them nor benefits them; and they say, 'These are our intercessors with Allah.' Say, 'Do you inform Allah of something He knows not in the heavens or in the earth. How far is Allah from that which they ascribe (as partners) to Him."[16]

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[15] Surah # 39.3
[16] Surah #10.18

Intercession is of two kinds; annulled and confirmed. The **annulled intercession** is that which is sought from other than Allah for needs that only Allah can fulfill. The proof of this is in the words of Allah: "O you who believe! Spend out of what We have supplied you before a day comes in which there shall be no tendering nor friendship nor intercession; and the disbelievers are the wrongdoers.[17]

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[17] Surah #2.255 [On his commentary on this verse, Ibn Kathir said: "Allah commands His slaves to spend out of what He has provided them in His way, in charity, that they may accumulate their reward with their Lord and Proprietor. It is for this reason they should hasten to do so in this world, before a day comes -the Day of Resurrection- in which neither bargaining nor friendship nor intercession shall be accepted. No one can bail himself out nor can he ransom himslef even if he spent for that purpose an earth load of gold. Nor can avail him friendship or kinship, for Allah says:

"And when the trumpet is blown, there will be no ties of relationship between them that day, nor will they ask after one another." (#23.101) Nor the intercession of those who are entitled to intercede. And: ( ) "....and the disbelievers are the wrongdoers" is, grammatically speaking, a subject of a nominal clause which incorporated in the predicate of the same clause to mean there is no one who is more unjust or worse wrongdoer than he who will come to Allah on that day as a disbeliever. Ata' b. Dinar was reported as saying: 'Praise be to Allah Who says: 'The disbelievers are the

And the **confirmed intercession** is that which is sought from Allah. The intercessor of whom Allah approves of is the one who is honoured by the priviledge of interceding. While the one who is interceded for is he whose utterances and actions are pleasing to Allah. Intercession for such one is granted only with the leave of Allah. [Intercession is sought from Allah alone, because it is restricted to Him; whoever seeks it from other than Allah commits *shirk*, and he defeats his own purpose, and renders himself bereft. Allah accepts only the pure belief in His Oneness, and permits intercession only

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wrongdoers' and did not say, 'the wrongdoers are the disbelievers®. Allah knows best. I.e., no one would dare to intercede with Allah without His leave because of Allah's greatness, magnificance and haughtiness, as signified in the hadith of Intercession, in which the Messenger of Allah said: "I procede (on the Day of Judgment) and prostrate myself underneath the Throne. Allah keeps me on this posture as long as He wills, Then it will be said, 'Raise your head and say; you will be listened to, intercede and your intercession will be accepted'. The Messenger of Allah further said, 'Then I will be allowed to intercede for a certain number of people, and to admit them to Jannah.]• Allah knows best.

® The reason for Ata' b. Dinar's statment is the fact that every disbeliever is wrongdoer, but not every wrongdoer is a disbeliever. Some believers may wrong themselves by committing the minor sins, but they would still be believers and iman stays with them. Allah knows best. [M.M.]

for those who uphold monotheism as their creed. He says:

﴿من ذا الذي يشفع عنده إلا بإذنه﴾

"Who is he that will intercede with Him except by His permission."[18] And:

﴿ولا يشفعون إلا لمن ارتضى﴾

"And they intercede not except for him He approves."[19]
And:

﴿قل لله الشفاعة جميعاً﴾

"Say, 'All intercession rests with Allah..."[20]

The Third Rule

The Prophet appeared among people who were divided in their religion. Some of them worshipped prophets and pious people, and some worshipped trees and stones, while others worshipped the sun and the moon.

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[18] Surah# 2.255
[19] Surah# 21.28
[20] Surah# 39.44

The Messenger of Allah fought them all without making distinction between one group and another. This was in application of Allah's words:

﴿وقاتلوهم حتى لا تكون فتنة ويكون الدين كله لله﴾

"And fight them untill there is no infidelity, and religion is professed for Allah."[21]

And about the sun and the moon [i.e. the proof of the fact that worshipping the sun and the moon and the rest of the stars and planets, and believing that they influence events of this world is *shirk*]• is shown in Allah's words:

﴿ومن آياته الليل والنهار والشمس والقمر لا تسجدوا للشمس ولا للقمر واسجدوا لله الذي خلقهن إن كنتم إياه تعبدون﴾

"And among His signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun nor before the moon, but prostrate yourselves before Allah,

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[21] Surah #2. 193

Who created them, if it is He Whom you (really) worship."[22]

And about the angels, [i.e. the proof of the fact that worshipping angels is *shirk* is produced in the following verse:

﴿ولا يأمركم أن تتخذوا الملائكة والنبيين أربابا﴾

"And He does not command you to take angels and Prophets for lords."[23]

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[22] Surah #41.37

[23] Surah # 3.80 Ibn Kathir elaborated in his exegeses on this verse: "Allah does not enjoin on you to worship other than Allah, be he a commissioned Prophet or an angel who is close to Allah. Would Allah enjoin disbelief on you when you have submitted to Him? «That is to say», no one does this except him who promotes worshipping other than Allah; and he who does so promotes disbelief. In the case of the Prophet, they preached the belief in the Oneness of Allah Who has no partners; as Allah says: ( ) "We sent no Messenger before you but revealed to him there is no god but I, so worship Me. The word 'lords' in the verse means gods beside Allah. Allah knows best. Imam al-Bukhari reported that Abdullah commented on the above verse saying: "Those were a group of jinn who had been worshipped, and then became Muslims." Abdullah b. Mas'ood elaborated: "This verse refers to a group of Arabs who used to worship jinn, but the latter embraced Islam while the former were not aware of that. Allah knows best]•

And the proof of the Prophets [i.e. worshipping them and calling unto them is *shirk*]• is supplied in the following verse:

﴿وإذ قال الله يا عيسى بن مريم أأنت قلت للناس اتخذوني وأمي إلهين من دون الله قال سبحانك ما يكون لي أن أقول ما ليس لي بحق إن كنت قلته فقد علمته تعلم ما في نفسي ولا أعلم ما في نفسك إنك أنت علام الغيوب﴾

"And when Allah (will say to Issa (Jesus), 'O Jesus, son of Mary! did you say to people,'Take me and my mother two gods beside Allah?' He (will) answer, 'Far removed are You (from what they ascribe to you), I could never say that to which I had no right. If I had said it, You would have surely known it. You know my insight, and I know not Your insight, Verily; You are the Knower of the hidden things."[24] And the proof of the pious people [i.e. worshipping them and calling them for help and relief is *shirk*. Allah is far above what they ascribe to him,]• is found in the following verse:

﴿أولئك الذين يدعون يبتغون الى ربهم الوسيلة أيهم أقرب ويرجون رحمته ويخافون عذابه إن عذاب ربك كان محذورا﴾

[24] Surah # 5.116

"Those whom they call on themselves seek nearness to their Lord. Which of them is nearer; and they hope for His mercy, and fear His punishment. Surely, the torment of your Lord is a thing to be feared."[25]

And the proof of the trees and stones [i.e. seeking blessings through such objects as graves of pious people, sacrificing animals for fulfilling needs and relief by touching cloth-coverings of the graves or its structures, are all condemned as *shirk*,]• as proven by Allah's words:

﴿أفرأيتم اللات والعزى ومناة الثالثة الأخرى﴾

" Have you considered al-Lat and al-Uzza. And Manat, the third, too. (the idols)?[26]

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[25] Surah#17.57

[26] Surah #53.19,20 [Allah the Exalted chides the pagans for worshipping idols and other objects of worship, and erecting temples for «them resembling» with it Ka'bah which was built by *Khalil ar-Rahman* or the friend of Allah, Ibrahim, peace be on him. Al-Lat was a white rock with designs on it. It was enclosed in a curtained house around which there was a court yard revered by the people of Ta'if, the tribe of Thaqeef and its allies, and they used to boast themselves in it against the other Arab tribes «short of» Quraish. While al-Uzza was a tree enclosed in a curtained structured, in a place called Nakhleh,

A proof of the above is also given in the following tradition: "Abu Waqid al-Laithi reported: " We went along with the

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between Makkah and Ta'if, upon which was a curtained structure with servants assigned to it. It was also revered by Quraish. Wherefore, Abu Sufyan, who was a pagan then, said to the Muslims in the battle of Uhud; 'We have al-Uzza, but you have no Uzza'. The Messenger of Allah instructed his companions, 'Say, 'Allah is our Supporter, and you have no supporter'. Manat was found in a place called Mushallel by Qadid between Makkah and Madinah. It was revered by the tribes of Khuza'ah, al-Aws and al-Khazrej in *al-Jahiliyyeh* or the pre-Islamic era, and used to begin their hajj rituals by coming to it first. Then the Prophet sent some of his companions to demolish them. He sent Khalid b. al-Walid, the drawn sword of Allah against the pagans, to demolish al-Uzza. He did so and said: "Uzza I disbelieve in you. No praise is owed to you. I have witnessed how Allah has disgraced you." The Messenger of Allah also sent al-Mughirah b. Shu'bah and Abu Sufyan to demolish al-Lat. They did so and built a mosque in its place, in Ta'if. And to Manat, the Messenger of Allah sent Abu Sufyan who demolished it. It is also said that it was Ali who demolished it. The Prophet came with the religion of truth, and sincere devotion to Allah, singling Allah out to be the sole worshipped God in truth, abolishing all the bad customs and every polytheistic practice which may mar the pure tenet of *tawhid* or monotheism. His great companions followed suit, and so did their followers till that time which was marked with chaos and confusion when the Satan and the deviant gained mastery over the minds of many Muslims, then idolatry was revived, particularly in our contemporary age, the age of compound ignorance and the decorative images. The predicament prevailed while the scholars keep silent, except those of them whom Allah wishes them to speak up. To Allah we all belong and to Him we shall return.] •**[M.D.]**

Messenger of Allah for the Battle of Hunain, when we had but recently come out of our state of infidelity into Islam. The pagans had then a lote tree called *Dthat Anwat* which they used to worship and tie their weapons onto it. When we passed by it, we said: 'Messenger of Allah! make *dthat anwat* for us like as they have'. The Messenger of Allah , said, '*Allahu akbar*, these are *as-sunnaun*. You, by the one in Whose hand is my life, have just said what the Children of Israel said to Musa: 'Make for us a god just as they have gods'. He said, 'Surely; you are an ignorant people'. The Prophet went on to say, You shall follow the ways of those who were before you, that is the Jews and the Christians."[27]

The Fourth Rule

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[27] Al-Tirmidthi. [The companions who made the request to the Prophet had embraced Islam just recently. They thought that assigning a tree on which they could hang their weapons is a thing which might be pleasing to Allah. They only intended to seek Allah's pleasure by doing so. They were too loyal and nobel to intend rebelling against the Prophet , as the Children of Israel rebelled against Musa, peace be on him. The rest of the tradition is cited in along with the commentary in the Book of Tawheed which is a duty the slaves owe Allah. Refer to it, you will find in it what pleases you. And Allah knows best.] •

The pagans of today are worse than the pagans of the early stage of Islam; for those used to attribute partners to Allah at times of ease, but used to be sincere to Allah at times of difficulty. But, the pagans of today, attribute partners to Allah in both times of ease and difficulty. Allah refers to this saying: [28]

﴿فإذا ركبوا في الفلك دعوا الله مخلصين له الدين، فلما نجاهم الى البر إذا هم يشركون﴾

"And when they board a ship, they call on Allah, with sincere and exclusive faith in Him, but when He brings them back safe to land, behold! they associate partners to Him."[29]

Therefore, we see many of those who worship pious people and graves of the shaikhs and masters are sincere in calling them beside Allah and seeking help from them during both times of ease and

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29 Surah# 29.65

hardships. Some of them become more sincere in their polytheism when they experience harder times. Contrary to the early pagans who used to attribute partners to Allah only at the times of ease, and used to address themselves with earnest supplication to Allah alone at times of distress. Today, pagans are persistant in their polytheistic ways, begging and beseeching the dead pious people. Alas! There is no strength nor power (to change the prevailing situation) but by the accommodation of Allah the High the Great.[30]

Allah speaks the truth, and He is the One Who guides to the right direction. Allah, glory be to Him, says:

﴿قل أفرأيتم ما تدعون من دون الله إن أرادني الله بضر هل هن كاشفات ضره أو أرادني برحمة هل هن ممسكات رحمته قل حسبي الله عليه يتوكل المتوكلون﴾

"Say, 'What do you think if Allah wills to do me an injury, will those whom you call upon beside Allah be able to remove the

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[30] This invocation is called '*hawqaleh*', it is uttered «at times» of weakness and inability to change a bad situation. And Allah knows best. [M. M.]

injury inflicted by Him? Or, if He wills mercy for me, can they withhold His mercy?' Say, 'Allah is enough for Me. In Him trust those who would trust.'"[31]

and He says:

﴿أمن يجيب المضطر إذا دعاه ويكشف السوء ويجعلكم خلفاء الأرض ءإله مع الله قليلاً ما تذكرون﴾

"Or, Who answers the distressed when he calls upon Him, and removes the evil, and makes you successors in the earth? Is there a god beside Allah? Little is that you reflect."[32]

And He says: ﴿والذين تدعون من دونه ما يملكون من قطمير. إن تدعوهم لا يسمعوا دعاءكم ولو سمعوا ما استجابوا لكم ويوم القيامة يكفرون بشرككم ولا ينبئك مثل خبير﴾

"And those whom you call upon beside Allah own not even an integument of a date-stone. If you call on them, they will not hear your call, and even if they heard it, they could not answer you. And on the Day of

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[31] Surah# 39.38

[32] Surah 27.62

Resurrection, they will deny your having associated them with Allah. And none can inform you like the One Who is All-Aware."[33]

And He says:

﴿ومن أضل ممن يدعو من دون الله من لا يستجيب له الى يوم القيامة وهم عن دعائهم غافلون. وإذا حُشر الناس كانوا لهم أعداء وكانوا بعبادتهم كافرين﴾

"And who is more astray than those who, instead of Allah, pray unto such as will not answer them till the Day of Resurrection, and they are unconcious of their prayer? And when mankind are assembled, they will become enemies to them, and will deny their worship."[34]

And Allah is the One Who guides to the straight path, and there is no power nor ability but through Allah.]•

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[33] Surah# 35.13,14

[34] surah# 46.5,6